

TITLE ASERMON NO LESS FRUTEFULL

THEN FAMOUS-

AUTHOR R. Wm Gladon

DATE 1550

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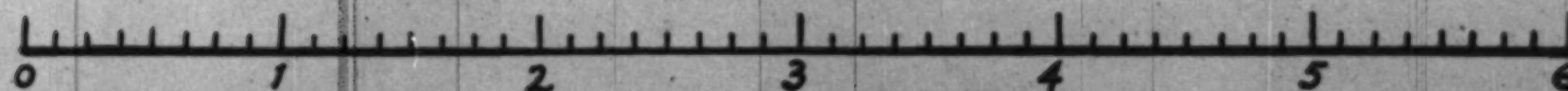
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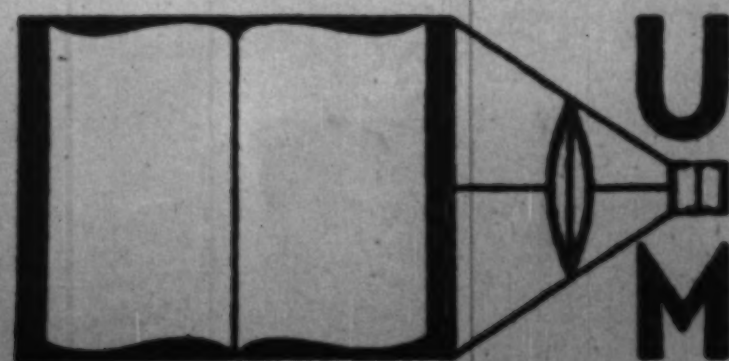
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UNIVERSITY MICROFILMS
ANN ARBOR MICHIGAN

A Sermon 4

no lesse frutefull then
famous. made in the
yeare of oure lord god
m. CCC. lxxxviii. In
these our later dayes
moost necessarpe to be
known. Neyther ad-
dyng to nor diuini-
shyng fro. Saue the
olde and rude englishe
therof mended here &
there.

+ This Sermon was found
hidden in a wall.

To the chryſtē reader.



D Chyſtē re-
der, whyle the
worlde not ſlis-
hed, but roſe
ſed, and ſnoze-
ted in the depe
and dead ſlepe
of yghozauſe, ſome ſpueſe
ſpītes were wakyng, and
reald not to calle vpon the
dyouſe mul-tude of men, and
to ſtyre them vp fro the longe
dreames of ſynfull ſpyng, e-
that ones at the laſt they wold
crepe out of darkeneſſe, & come
forth to the hote ſhynyng ſūne
of goddes worde, that both the
ſplīſe myſtes of theſe hartes
myghte be diuen awaye, and
alſo theſe heye and dyenge
ſpītes recreated, refreſhed,
and

and quickened. So that no
man can alledge that in anye
age there wanted preachers of
goddess word. For he that lies
peth Israell slepeth not, ne slo-
bzyeth. And though he thoroow his
secrete counsaile, he sendethe
moze labourers into his har-
weste at one tyme then at ano-
ther, yet he hath ever some to
wede, to rrape to gether sheues
togither in to the barnes of
euerlastyng lyfe. Read therfore
diligently this lytle sermon so
longe Cuthberts wrytten, and
thou shalt perceyue the same
quicke spirite in the authoure
therof, that thou now meruest
lest at in other of our tyme.

He sharply, earnestlye, and wyte-
ly reduketh the synnes of all
sortes of men, and speaketh as
one haupnge auctorytpe, and
as the scriybes, and pharisees,
whiche with theyr leaded, and

¶.ii. blayt

blunt dartes could neuer touch
the quicke, though they haue
occupied, and woine the pul-
pettes so many yeares. The
worde of God is lyuely, and
mighty in operation, and mar-
per then any two edged swerde
and cutteth euē vnto the dy-
uision of the soule, and of the
spirite, and of the ioyntures,
and mary. &c. wherfore cristones
I exhort the to reade thys ly-
le treatise diligently, and not
onely to reuerence antiquitie,
and the lyuely spirite, and
worde of God therein,
but also to lerne,
bothe to as-
knowe
ledge
and moze ouer to as-
mende the wye-
kednes of thy
lyfe.

^a
Reddergionem uilli-
cationis tue
Luce, xvi,

math. 2

This is the author and
doctour of all truth. in
hys gospel, lykeneth the
kyngedome of heauen,
to a hordholder, sayeng on this
wyle. Lyke is the kyngedome
of heauen to a housholdynge
man, that wente forth fyrste in
the mornynge, to hye worke-
men into hys vyneyarde, so
tyd he about the thyrde houre
the fyrte / the nynte, and the
eleueth. And as he founde men
standyng ydle, he sayed to them
why stand ye here vncoccupied,
Go ye into my vyneyarde and
that, that is betwete, I shall
gyue you. And when the daye
was ended, he called hys ser-
uarde

warde, and bad that he shulde
gyue every man a pynny.

Spiritually, this household
is our master and lord Christ
the true household and heade
of hys church here in earth:
whiche calleth men in diuers
houres of the daye, that is in
diuers ages of the worlde. As
in the tyme of nature, he called
by inspiration, Abel. Enoche,
Noe, Abrahā, and other lyke.

In the tyme of the olde law. he
called Moses, Dauid, Elsaye,
and Jeremy, with the proph-
ets. And in the tyme of grace
he called the apostles, manyis
confessours, and virgins. He
called also some in chyldehode
as Johan Baptiste. Some in
their yowth as Johan the E-
uangelyste, some in myddle age
as Peter and Andrew. Some
in their later dayes. As Sama-
riel, and Joseph of Arimathe.
And

And all those be called to labour in the Lordes vyneyard that is hys church, yea and that sondrye wayes. For yght as yf we, that in trymmyng of this materfall vyne, there be dyuers labourers. For some cutte away the bjaunches that be boyde, some vnderlet, and laye abroad the vyne: yea, some pare away the olde earth, and laye newe to the roote, whiche offyces, all be so necessarie to the vyne. that yf anye of them fayle, or want, it shal be eyther let, or viterly destroy the growynge of the vyne. For onlesse the vyne be cutte, she wyl waxe wyld excepte she be rayled vp and layed abroad, wedes and nettels wyl soone ouer growe her. And yf the rote be not satisfied wyth new and fresh donge for feableness, she shall waxe
bar:

barreyne, No lesse nedefull in
Chrystes church be these thre
officers, Priesthode, knygh-
tode, & labourers. To priestes
or preachers, it behoueth to
cutte awaye the voyde braun-
ches of synne, with the sword
of goddes worde. To knygh-
tes it falleth to let wronges, &
the hertes to be done, and to
mayntayne Goddes lawe, and
them that be teachers thereof.
yea and to kepe the lande from
insurrection, and inuadyng
of other lades. The labourers
muske labour bodyly, and with
sore sweate, get out of the erth
bodyly sustenaunce bothe for
them selfe and for other. And
all these estates be so nedefull
to the church, that none maye
well be without other. For yf
Priestes wanted, the people
for defaulte of knowledge of
goddes

Gods worde, wold waxe wylde
in byces, and so byz goodlye.
And were not knyght hode, and
men to rule the people, by lawe
and hardnes, theues and enes
myz wolde so encrease, that
no man coulde lyue in peace.
And but for labourers, bothe
prieestes and knyghtes must be
come ar:iffiers, plowmen and
heardes, or elles muste for de-
faute of bodily sustenance, dy-
And therefore sayeth the great
clerke Juicenna. That euerye
vncreasonable beast, if it haue
that, that nature and kynde Juicenna
hath ordeined for it, as kynde
giueth it, is sufficient to lyue
by hym selfe, without anye o-
ther of the same kynde. As yf
there were but one horse, or
one shepe in the worlde, yet yf Compa
he had corne and grass, as na: ratio.
ture and kynde hath ordeyned
for suche a beast, he shoulde lyue
well

Wol p'nough. But if there were
but one man in the worlde, al-
though he hadde all the good
that is therein yet for defaure
he shulde dye, or hys lyfe shulde
be worse then yf he were not.
And the cause is thus, for that
thyng that kynde hath ordey-
ned for mans sustenance with-
out other preparyng, or alte-
ryng then it hath of kynde ac-
cordeth not to him. As yf a mā
have corne as it cometh from
the earth yet it is no meate ac-
cordyng to him vntill it be by
mans craft chaiged into breade.
And though he have fleshe or
fysh, yet whyle it is raw, and
not by mans labour sodden,
rosted broyled, or baken it ac-
cordeth not to mannes sus-
tenaunce. And so the wol that the
shepe beareth muste nedes, by
byuers craftes be altered, and
chaunged, or it be able to clothe
any

arpe man And frechlype a man
by hyx selfe shulde neuer do al
those thynges. And therefore
sayth thys clerke, that it is nede
full, that some be husbände mē
some mē of occupacions, some
marchauntes to fetchē that
that one lande wanteth, from
other, where as is plūnye.

As forciye this one thyng
shulde be a greāt cause, why
every estate shulde loue other.
And men of one crafte shulde
neither hate, neither despyse
men of an other crafte. For
one of them is so nedefull to a
nother, that oftentimes, those
craftes that seme moost vnho-
nestē, myghte worke be for
hoine. And thus I dare saye,
that he that is not labouryng
in this world, either in prayeng
and preachyng, as behoueth
preestes. for the health of the
people, or in defendyng the
saues

causes of the neddy, in fighting
agaynst yrrauntes, & enemyes
which is the office of knyghtes
or in laborynge on the earth,
that pertaineth to the commons.
When the daye of rekenyng
shal come, that is the ende of
this lyfe, right as he lyued here
without labour or trauayle,
so shall he wante there the re-
warde of the penny, that is the
endelesse ioye of heauen. And
as he was lyuyng here, after
no state, nor order, so shall he
shē be put into the place, wher
is no order, but everlastyng
horroure and sorowe, that is
hell. wherfore every man se to
what estate, God hath called
him, and lyue therein by labour
accordyng to his degree. They
that be labouring men, or cra-
ftes men do it trewly, yf thou
be a seruaunt, or a bon deman,
be subiecte, and lyue in drede,
to

Job, 10.

1. Cor. 7.

1. Per. 3.

to displeace thy maister or lord
for Christes sake. If thou be a
marchaunte, dysceyne not thy
brother, in chafferyng: If thou
be a knyght or a Lorde, defende
the poore and nedye man, from 1. tes. 4.
suche as wolde harme hym.

Thou beyng a iuge or a iustice
go not to the righte hande for
fauour, nor into the left hande
to punyssh for hate, Thou
that art a preste then, Instruct Pro 8.
prynces, and reprove. Instruct 2. Tim. 4.
the ignoraunte, prayse the obe-
diente, and reprove the dysobed-
ient, to god. Thus every man
laboure and trauayle after his
degree. For when the eueninge
cometh (that is the ende of this
worlde), then shall euery man
take rewarde good or bad, af-
ter as he hath laboured here,

These be the wordes, that
I haue take to entreate vpon.
And be thus moche to saye in
englyshe

englyth. Come giue a rekenyng
of thy balpaynte. Thyste the
authoure of pitte, and loue of
saluacion of his people, in the
proces of the gospell enfourme
meth euery man, that is his
bayle, by the ensample of a
bayle, that he monysethe
to prepare hym selfe to make
his aunswere, and giue a re-
kenyng of suche goodes as he
hath receiued of goddes hande
when the daye of so straye a
rekenyng shall come, that is,
the daye of dome, And so I at
this time, throught the helpe of
God, folowinge hym that is
maister of so greate authoritie
because I knowe nothyng,
that shulde moze drawe awaye
mans vnrasonable loue, from
the bayne, and transitory ioye
of this worlde, then to haue in
mynde, that dreedeful rekenyng
so farre as god permytteth, I
at

at this tyme, wyl shewe you
howe you shall dyspose you, to
auoyde then goddes yre: and
vengeaunce, when there shall
be so hard iudgement, that we
shall accompte for euerye ydle
worde, that we haue spoken.
For then shall be sayd vnto vs
And we shall haue no power
to go backe.

Come geue a rehenyng of **Nota**
thy baylywike.

But for further pices of this
fyrste parte of this sermon.
knowe you there be thre bay
lykes, that shall be called to
this strapte rehenyng: The
fyrste shall aunswere for hym
selfe and for other. And they be
pcestes that haue ouersyghte
or cure of mans soule. The se
conde temporall lordes that
haue the gouernaunce of people
And the thyrde baylye shall ac
compte for hym selfe or at least
haue

haue moch lesse charge the' the
other. And that is every Chri-
ste mā for that hath he receued
of God. And every one of these
shall aunswere to thye questyons.

The que ons.

Questions. The fyrste questyon. Howe
The first haſte thou entred? The seconde
Seconde Howe haſte thou ruled, The
Thyrde. thirde, howe haſt thou lyled.

And yf thou can asſoyle these
thye questyons, and dyscharge
the of them. was there neuer
earthly lorde (without compar-
son) that so rewarded hys ser-
uauntes, as thy Lorde wyll re-
warde the, that is to say, with
lyfe and loye euerlastyng. But
on the other syde, if thou nowe
regardynge not thyne owne
welth, take no hede of thys re-
kenyng, if deathe take the soo-
denly, so that thou passe hence
in deadlye synne, and eue lyfe,
and haue not ameded (as thou
know

knoweste not, what shall be
saile the. All the tongues that
euer were, or shall be, can not
expresse, the sorowe, and woo,
that thou shalt suffer.

Therefore the desyre of so great
sore and the dreade of so great
payne, though the love of god
were not in thyne herte, shoulde
make the to thinke evermore,
that thou shalt gve a recke-
nyng of the balywyke. There-
fore as I sayde. The fyrste
question, that shalbe proponed
to the fyrste dayle (that is a p-
late, or curate) is thus.

Howe hast thou entred. Frend
howe entredst thou hyther,
who broughte the into thy of-
fice, treuthe or symony. God or
the devyll, grace or money. The
fleshe or the spirite, gve now
thy rekenyng yf thou can. yf
thou canst not, I counsell the
without delay, to learne. For

D.

m

in case thou be called thus or
it be nyght, and the for to stude
domb: for lacke of knowledge
and for confuſion, of thine owne
conſcience, thou ſhalte fall into
the ſentence that here enſueth.
Bynd his handes and fete and
caſt hym into utter darkeneſſe
where is waylynge: and gren-
tynge of teth, Therefore I coun-
ſell that thou aduylſe the well,
how thou wilt aſwer to this
queſtion, how haſt thou entered
whether by calling, or by thine
owne procuringe for that thou
woldeſt labour in gods goſpel.
or for that thou wolde be ry-
chelye arrayed, aunſwere to
thyne owne conſcience now,
as thou ſhalt or it be longe aſ-
ſwere to god. Thou that haſt
taken the order of preſthode on
the whether thou be curate, or
noo, who ſpyred the to take ſo
hyghe an eſtate vpon the whe-
ther

ther because thou woldest lyue
in goddes contemplacion and
studye of goddes worde, to in-
structe the people, or for to lyue
a delycious lyfe of other mens
swete, and thy selfe to labour
never a whytte.

And here myghte I aske a **Questio**
question, why also sette menne
their children to scole, whether
for to get them greate auaunce-
mentes, or to make them the bet-
ter to knowe god and to serue
him. This their intention men **Solutio**
maye se openlye, by the sciences
that they put them to. For they
sette them to the Canon, & civil
or to the tempozall law, not as
to be ministers of Justice, to de-
fende the poore in righte, &c.
But because they thynke, that
these sciences shall be meanes
to make them great men in the
worlde. And why be there so
fewe put to learne the word of **Questio**
G, li. God

God and to be preachers there
of, but that there is no suche
garnes as is in the other. And
solutio, so care they lytle on bothe par
tes, for godly luyng,

And truth it is, that saynts
John Chrysostome sayth, pa
rentes be luyng to the bodien
of their chyldren, but the soules
they regarde not, they despye
they welfare in this worlde,
but they passe nat what they
shall suffer in another. Some
ordene great fees for the here,
but none ordene they them to
godwarde, the losse of theyr bo
dies they wyl soze betwyle but
the helthe of thes soules they
make no rekenig of. If they se
them poore, they sojow and
sygh, but though they se them
spme, they make no maner of
moone. And hereby they shewe
that they broughe forthe the
bodies, but not the soules.

And

¶

John
Chrysostome
de hominibus
lib. 2. c. 27

And nowe to speake again
of prestes, yf we take hede truly
if we shall perceyue greete ab
hominations that ben scattered **Note.**
in the church nowe a dayes, by
and amongst prestes, we shall
well perceyue I saye that
they come not into Christes
foulde by Christes callinge for
to profyte but by other mea-
nes and wayes, to gette theym
selve worldly welthe. And this
is cause of manye errours as
mong the people. And therfore
it is wrytten in the booke, of
mourning where the Prophet
speaketh thus to god. The
enemy hath put his hande to
all thynges to hym despyable.

For that he hath seene a ree-
fayne people lawles entrynge
into the sanctuarie, of whiche
thou haddest commaunded that
they shoulde not entre that is to
saye into the church. The
enemy

enmye is **Bathanas**, as hys
name soundeth, that hath put
hys hande to all that hym ly-
keth. For what synne myghte
the fende, by all his crafte or en-
gyn, haue sowed amonge men,
that is not nowe a dayes vled
whenne were they so greate in
halfe, as they be nowe. In
what plētye is **Wyde**, **Enuy**,
Wyathe, and **Conetyle**. And
lykewyse all other synnes. And
wherefoze thinkest thou.

But for because there be law-
les people, entered into the **Te**-
ple, that neither in theym selve
kepe the **Lawe of God**, nor
can teache other. And to all
suche saith **God** by the **Pro-**
phete Osee. For that thou hast
see. 4. put away connyng, or knowe-
ledge of godes wyll. I wyll put
the away, that thou shalte vse
noperethode to me.

Perceiue that **God** and ho-
lye

holp scripture, expresse here
forbiddeth men to thestate of
prieſthode vppon them, but yf
they haue conynge that nederh
or behaueth them. Thou then
that canſt nother rule thy ſelfe,
nor other, after the lawe of
God, beware howe thou wilt
anſwere God at this dreadful
dome, when he ſhall ſaye to the
Lorde geue a rekenynge of thy
Baptyſme. The ſeconde, que-
ſtion, that any Biſhoppe or Lu-
rate, muſt anſwere to, is this.
Howe haſte thou ruled, that is
to ſaye, the ſoules of the ſub-
iectes and the goodes of poore
men, gyue thy accompt. Firſte
howe thou haſte governed god-
des flocke commytted to thy
Cure. As a hardy, or as a hyed
man, that doth all for his bo-
dely hyer. As a father, or as a
wolfe, that eateth the ſhepe and
keepeth them not. Hape on and
tell

tell me, saye whome haste thou
turned fro theyr cursed living,
by the deuoute preaching and
good ensample. whom haste thou
taughte the lawe of God, that
was before ignorant: There shall
be hard a greuous accusyng of
fatherles chyldren and a streyde
allegynge of al the flokke that
thou hast take of them thy ly-
uynge, throughe their labour: &
swete and do nothing therfore.
But let them go astraye, wan-
drynge for pasture & water, and
none gyuen them by the.

Directly gyue thy rekenynge,
how haste thou euiled and spen-
ded the goods of these poore me-
anau
e,
Howe shalt thou tremble with
horrible feare, then thinkest
thou, heare what saynte Mar-
warde saith, thyettenynge El-
kes, and thyettenynge ministers
of the churche. They be in the
place of sayntes, and they doo
wyckedly

wychedly, in that they not hol
dyngge them contente with wa
ges that are sufficiente to theyr
necessaries, but the ouerplus,
that nedye shulde be sustayned
by, they be not ashamed to
waste in the howles of theyr
pyrde and lechery witholdyng
to them selfe wychedlye, and
cursedlye the springes of poze
men, with double wychenesse
truly. Fyrst they do synne, for
they robbe other men of theyr
goodes. Furthermoze, for that
they misse holy thinges in their
vanities. And in their wyched
nes. Euerie such bayle there
foze betwaxe, for to the laste far
thinge thou shalt reken and ge
ue accompte. Thinkeste thou
thenne, that thou shalt not be
disallowed of God, for that
thou hast mysended. And
in byngyngge by of yonge ydis
lowes nourished or taughte
as is

as it were in a schole, to blas-
pheme. God in all maner of
pointis of euill lyuynge, in fea-
dinge of fatte palkreys, of hou-
des and haukes (and yf so
be that is worste of all) on le-
cherous women. Here what is
saide of such. They haue ledde
their dayes in vanitie and in
welche and in a moment they
be gone downe into hel. Thinke
not therfore, but that thou
shalte rendre streightlye the ac-
compte of thy baly wyke. The
thyde question that he shall an-
swere to, is this. Howe haste
thou lyued, what lyghte of ho-
lynes hast thou geuen & shewed
to the people in thy lyuynge.
what myrrour haste thou bene
vnto them, Howe giue thy res-
kenynge, howe hast thou lyued
as a good shepheard, goyng be-
fore his flocke with good ex-
amples, or as a lewde person
as a

as a mā oꝝ best, it is to wōdes
truelve to se howe the lyfe of
pꝛeestes is chaunged, They be
cloꝝhed lyke lordes & knyghtes
they speake as vnhonchlye as
any rybaulde oꝝ harlot, as co-
uetyously foꝝ gaines do they pro-
cure as any marchaūtes. They
ryde lyke Pꝛinces. And all this
that thus is spente is of poore
mens goodes, and of Chrystes
heritage: Therfoꝛe sayeth a
holy doctour the clay of Egipt
is thoughte stycking and medled
with bloode, and the clattes,
were harde to be vndone, foꝝ
they were taken with the fyre
of couetous, and with the layre
oꝝ erth of lustes. In this point
do trauaile ryche men, and in
this watche they, lyeng awaie
foꝝ poore men. In this trauaile
pꝛelates that be blynded wꝛth
to moche shynnyng of ryches,
that make thym houses lyke
chue

churches in greatenes, and su-
perfluous aboundance of all
thynges, that with dyuers pa-
ntures, colour they theyr chū-
bers, and with dyuers sylkes
& clothinges in sōdye colours
make theyr ymages gaye, but
the poore man for defaute of
clothes beggeth, and with an
emytpe whom doth crye at the
dooze. And shall I saye sothe
sayth this doctoure. Often tyme
these poore men be robbed
for to cloth stockes and stones;

Esa, 21. To such speaketh the Prophet
Quid in **Esa**, who art thou here, or as
hic aut who art thou here. Here thou
quasi arte occupying the place of Pe-
trus, of **Paul**, of **Thomas**, or
quid hic, of **Martyn**, but howe as **Ju-
das** was amongeste the apo-
stles **Myron** **Magus** amongest
the disciples, as a candlell, newly
quenched, that setmeth once
all the house, in fiede of a light
lan-

lanterne, and as a smoke that
blyndeth mens eyes in Red: of
a cleare fyre, yf thou contrary
thus the maner of lypynge that
Christe and his apostles left to
pierce. Therefore sayeth the **Iere. 17.**
Prophet Ieremye. They haue
entred, and they haue had, and
they haue not be obedient with
fals tytle and corrupte intēts,
they haue entred, they haue had
poore mennes goodes, to their
mysusynge. And they haue not
bene obedient to god in their
lypynge. Therefore it is wyrtien,
that they shall haue the hardest
dome. A harde dome of iudges-
ment, for that they haue misen-
tered, a harder iudgemente, for
that they haue mysenled, the
hardest iudgement, for because
they haue so curiously lpyed, be-
yonde all other, wherefore I
counceyle the berymes thyng
howe thou wylt make thy res-
pynge

Appl. 5.

kenyng.

The secōde halp, that muste
answere for hym selfe and for
other, is he that hath the rule
of any Realme, prouince, Citie
or countrey, as Kynges, Prin
ces, Daires, Shireffes and
Iustices, and these shall also
answere to thye questions, the
fyrst howe hast thou entred in
thy office. whether to profytte
the people to destroye faulshed, &
further trouth, or for desyre to
obtaine therby, worldlye wey-
th and richesse, yf thou take
suche an office more for thyne
owne worldlye profyt, then for
to helpe the commune welthe,
thou arte none of the perfecte
membres of the church, but arte
a tiraunt. And it is to be feared
lest there be manye that desyre
suche estate. Some that they
may be enhanshed with ryches;
and some that they myghte the
rather

rather oppresse suche as they
hate, and some be inhaunced
in takinge gyftes, wherby they
spare to punyssh, those that
haue trespassed, and so make
thē pertepners of thre synnes
and for by this they worke all
thinges. And many such, when
they be so high in offyce, thynk
not that they be poore mens so-
nes bytherne and scruauntes
to the defence of the comēs but
thynke them selfe to be of a
hygher kynde of nature, as
they be auanced to worldlye,
honoure, whiche is but, wynde **De. 8.**
and vanitie, Of whome saith
god by the prophet. They haue
reigned, but not by me. They
haue ben prynces but I know
them not. So was Roboam
kyng of Iuda. mons sonne. when **2. par. 10**
he was first kyng, auanced
in his herte, when the people of
Israel came to hym and
sayd

sayde, Thy father in hys laste
dayes, putte vpon vs a greate
charge, we besye the that thou
woldeste make it lyghter, and
we wyl serue the. The kynge
ayed counsell to the older wyse
men, whiche aduysed hym to
answre them saye and that
shulde be beste. But he forsoke
these wyse mens counselles, and
dydde after chyldren that were
his playfelowes, and sayde to
the people, when they came ag-
ayne. My least fynger is byg-
ger then my fathers rygge bone.
My father greued you somes
what but I wyl adde moze.
The people hereynge this, rebel-
led agaynst hym. And sythen
the tyme, came neuer the kynge
dome hole together agayne.
wherfore it is good for rulers
to take sobie counsell, and to
eschewe care crounders and a
waye to haue an eye of loue

to the comend, that they rule.
For know they well, be they ne-
uer so high, that they shal come
before a higher iudge to gyue a
reckening. The seconde questiō.
Howe haste thou ruled, that is
the people, & the office, that thou
haddest to gouerne, thou that
haste bene a iudge in causes of
poore mē. How hast thou kept
this comandemēt of god, that
thou shalt not take heede, to the
person of the poore mā, to be the
harder to him for his pouertie,
nor thou shalt haue respecte to
the ryche mans countenance to
spare or fauour hym, in wrong
for his riches. Oh Loyde God,
what abusyon is there amonge
officers of both partes nowe a
daies, yf a great mā pleat with
a poore mā to haue ought, that
he holdeth, euery officer shal be
ready, to further al that he may
the rich mā in his cause that he
L.1 maye

Deu. 9.

maye haue the ende that he de
syreth. But yf a pooze mā pleat
with a riche, then shal there be
so many delayes, that though
the pooze mans ryghte be open
to ail the countrey for pure de
fante of spendyng, he shalbe co
nstrayned to let his cause falle.

Whyriffes & bayliffes wyll re
turne pooze mens wyts with
a tarde venit except they fele
money in their handes, And yet
I heare say, of men that haue
proued both courtes, that the
court that is called moze spiri
tual or christen, is moze curled.

Mat. 19.

Therefore it is truly sayd. Gif
tes they take out of mens bo
soms, to subuert the wales of
ryght iudgemēt. But in especi
al the wordes of christ be to be
feared. In what iudgement ye
iudge other, your selfe shal re
ceiue the same. As ye measure
to other, it, when ye shal come

Mat. 7.

to giue your accēpt. The third
question, how haſt thou iudged
thou that iudgeſt & puniſheſt
other for treſpaſſyng. It beho-
ueth the that puniſheſt other me
for their treſpaſſes to eſchewe
and flee the wyckednes of the.
For yf thy ſelfe do vnlawfully
iudgeinge other thou condem-
neſt thy ſelfe, ſith thou doeſt
that thinge that thou damneſt
Paul ſaith, why teacheſt thou
not thy ſelfe that teacheſt other
why ſealet thou that teacheſt
other man not to ſeale. Howe
ſhall that man take rule of o-
ther that can not go before the
in good lypynge. And whē any
mā ſtādeth before him in iudge-
ment, he muſte take hede before
what iudge he ſhal ſtande hym
ſelfe, to take his iudgement af-
ter his dedes. But it is to be fe-
red that many, ſare, as the two
faſſe preeſtes, that wolde haue
L.ii. dam.

baned to both holy Dusan, for
Dusana, that he wolde not consent un-
to theyr lechery. Of the which
it is wrytten, they turned away
thei eyes for that they wolde
not se heuen, nor haue mynd of
right iudgemēt. And so it for-
meth of that they which are mo-
re worthy to be haged, dāne the
that be lesse worthy. So Socra-
tes the philosopher. who on a
tyme was demaunded why he
dyd laugh. For He, sayed he,
great theues leade a lytle thefe
to hangyng. I praye you whe-
ther is he a greater thefe, that
taketh awaye a mans house, &
hys lande fro him & his heires
for evermore, or he that for gre-
we stealeth a shepe or a calfe.
And suppose you that for tyme
we haue not such Iudges, and
me of law the selfe very extor-
sioners & bybours. And they
iudge other to death. But I ad-
vise

like the, that iudge other men
to remembre that thou shalte com-
me into iudgement, & give a res-
kenyng of thy baylywch. The
this be baylye, that shalbe called
to this dyedful dome, shalbe eue-
ry christe mā, that shal rekē to
his lord god, for the goodes that
he hath had of his. And here I
wyl speake but of this questio
that is, howe hast thou gover-
ned the & thy goodes, and howe
hast thou entred here to thy go-
des. Beware ye that haue got-
ten any goodes wrongfully, els
ther take by extorcion, by felth
bursy, or decepte, wo shal be to
you at this dyedful day. For as
saint Iusten saith, if he be cast
into the fyre, that hath not gy-
uen of his owne goodes rygh-
teously gotten: where thinkeste
thou, that he shalbe cast, that
hath stole other mens goodes.
And yf he shal byen with the
fende,

The. 30
baylye

Iusten

sende, that hath not clothed the
naked, wh. r. Iudgest thou that
he shal byenne, that hath made
naked the that were clothed.

Doct. 11. But two thiges, make me thus
to lyue by rape of other mens
Grego. B. goodes, that is desire of honoure

& bread of pouertie. And what
begeraunce calleth on this sin of
couetous, ye mayse by a figure
of scripture whē the angel said
to the prophet zachary, lift vp
thyn eyn & se what is that that
goeth out. And the pphet asked
what is that. The angel said

zachary this is the pottes gorginge out,
that is the eye of the erth. And
there was a wayghte of leade.
And there was a woman sit-
ting in the myddest of the pot.
And he toke the gobbet of lead
& cast it into the pottes mouth.
the womans name was vnple-
tie. And the prophete lyfte vp
his eyn, and se two womē lyke
spesites in the ayer, wyth wynges

ges lyke vnto hytes or puttoes
hes, and they carped vp the
porte betwene heauen and erth
And the prophete asked the an
gell whither they wolde carpe
this porte. And he sayd into the
lande of Hamary. This porte
is couetise. For as a pot hath
a wyde open mouthe, so comes
tousnes gapeth euermore after
worldly good, riches, and ho
nour. And as the lycoure in the
pot profiteth not to the pette
selfe, but them that drinke and
drinke thereof, so worldly good
ofte profiteth not the keeper but
other that come after as it is
writen. He that hath moneyes
shall haue no frute of it. And
this couetous is the eye of coue
tous men, for they be blinde to
se howe they shulde come to he
uē. But to winne worldly thin
ges they can se manye wayes
like to oules & nightcrows the

Expo
110

Ecl. 5.

bet

better se by nyght then by day.
The payce of lead is the synne
of obstinatio, the womā sitting
in, the pot is vnpletie as the ias
gel sayth that foloweth, & is co
panion of auarice. When the
rowe auarice doth lose the pttie
that he shulde haue of the mys
chefe of his soule, sithens often
men lese the lyfe of thye soule
by deadly synne, that they comit
to get riches. And also they lose
the pttie, that they shulde haue
so theyr bodies, puttynge them
seife to many great perils and
leopardies of their bodies both
by se & by lande, and lese th
passion towards other men, &
all maketh couetise. The pot is
stopped with this gobbet of lead
whē vnpletie is closed thus by
synne of obstinatio, by con
tounes that it may not go out
of the keepers hart by repentaunce
b. 10. As Job saith when he is full
fylled

filled he shall be stopped: The
ii. womē that dare by the pot,
were pynde glust of fleche that
i the scripture be called the two
doughters of the water leche,
cryng: Wynge, byng, & they
had wynges. The fyrste womā
that is pynde, hath two wynges
the fyrste wyng be graces
or gyftes spiritual, as connyng
wyfdom, counsell, and suche
other, for which gyftes oft men
were proude. The secōde wings
is bodylye grace or gyftes, as
strength beaultie, affeity with
suche other, of which often me
were proude. The wynges of
the secōde womā be fleschly de
sires, & they be glotony, & sloth
Of glotony speaketh the holye
doctoure saint Gregory, sayeng **Gregory**
whē the belly is fulfilled, the
pyches of lechery be stirred. Of
sloth saith the great doctoure
saint Iulien, that both, while
he

he was in busynes dwellinge
August. amongst the shrowes in Do-
de. office dome he was a good mā. But
tu virtus when he was in the hpl ydle, in
tis et vici dyd harmes, he laye by his owne
orum

Bartho-
lomeus
de propri-
etate be-
rum.

August;

doughters. And these women
had winges lyke gleydes or put-
tockes, that with tiring voyce
go selynge their meat, as Bar-
tholomeus sayth. Thus fareth
the couetousnes and ferment be-
synge of fleshy men, as wyntes-
sayth saint Iulien. we se saythe
he that ravenous fylmes haue
some measure, for whē they hā-
ger, they do rape and eat, but
when they be full they spare.
Ouely couetous men may not
be fullfilled or satisfied, euer he
taketh, & neuer hath he ynough
neither doeth he god or shame
of men, neither spare he father
neither knoweth mother. with
hys brother accordeth he not,
nor with hys frende kepeth he
trouthe

truth, he oppresseth widowes
and harmeth motherlesse chy-
dren, for men he maketh bonde,
and bringeth forth false wite-
ness, he occupieth dead mens
goodes, as though he neuer
shoulde dye. What madnes is Augusti-
nus sayeth this Doctour thus
to lechery and grace, and pro-
cure the soules dampnation, to
wyne golde, and lose heauen
And therefore sayeth the pro-
phete, unhappines shall come
passe them rounde aboute, tra-
uayle and vnrigheteousnes in
theyr myddes amonge them. Al-
so Innocentius speakynge of
the harme that cometh of co-
uetousnes sayeth. Oh how ma-
ny men hath couetousnes de-
ceyved and spylled. For cou-
etousnes of rewards of gyftes
that the kyng Balac promysed
Balaam he wolde haue cursed
the people of god, notwithstanding
dying R. 22.

wyng his owne life. reproveth
him i his own cōscience, & al that
was in him reproveth & hurt his
foote at a wall. And yet was he
ouercome and led away with
cōvetousnes, whiche enforced
Jo. 7. him what he myghte. Achas
was stoned: for cōvetousnes
made him stele gold & precious
clothes against gods cōmande-
ment. Gehsie was strikē with
miserie, for that he solde a man's
q. Reg. 5 health, that came by the grace
of god. Judas for cōvetousnes
sold Christe, and afterwards
hanged himselfe: Anany & Sa-
Act. 5. phira his wyfe dyd dye soden-
lye, for because they denyed to
reter the price of same of wo-
ney that they receiued. Cones-
tice is cause, that riche men eat
pooze men, even as beastes eat
grasse keping it vnder, thys is
dayly sene. For yf a ryche man
have a feld, & in the myddell of
on

on the oute syde a poore man
hane but one acre, oꝝ yf a ryche
man haue a hole strete save one
house that same poore brother
of hys oweth he neuer ceaseth
tyl that he haue gottē that end
of the poore mans hand, other
by prayenge oꝝ entreatynge oꝝ
pursynge, Thus saareth it by
kyng Iehab that by the procu-
rement of hys false Quene Je-
sabel, slew the poore mā naboth
for that he wolde not sell hym
his vyneyarde lpng by hys pa Ambro.
layse. where vpon saith sainte de luo, lls
Ambrose, Howe farre wyl ye bello de
eche men stretch out your co- Naboth
uetousnes, wyl ye dwel alone
vpon the earth, & haue no poore
man wylth you, why putte you
out your felowe in kynde, and
challenge to your selfe the pos-
session, that kynde and nature
hath made comen to al mē both
poore and rich. The earth was
made

made comen, & wyll ye eych mē
challenge proper light therein.
Nature and kynde knoweth no
ryches, for she bringeth forth al
maner of men poze. we be not
gotten with ryche clothes, nor
borne with gold & syluer.
Naked bringeth vs nature &
kynde into this world both na
dy of meat and drynke. Naked
the earth taketh vs agayne, as
naked euen as she bringeth vs
hither. And the sepulchre cō the
nat close with vs our possessi
ons and riches. Kynde maketh
no dyfferēce betwene poze and
riche, neither in cōpyng hither
neither in goinge hence, al after
one maner bringeth she forth,
all after one maner closeth she
the graue. Who so euer ma
keth difference betwene poze &
ryche, abyde tyl they haue lpen
a lytle space in the graue, & the
open & loke amonge the deade
bones

Dones, who was riche, & who
was poore. Except it be as thus
that mo clothes be rotten with
the rich then with the poore.
And that endamageth the that
be alpine, & profiteth not them **Job. 24**
that be deade. Thus saith the
holy doctour of such exhortacio
ners it is wrytten, other mens
feldes they reape, & of the vine
of hi that hath bene oppressed,
they plucke awaye the grapes.
They leave me naked, & plucke
awaye their clothes, that they
haue not wherewith to couer
the fro cold. And they lyfte vp
this pot, yt I spake of before be
twene heauen and earth, for co
nscience of me, nether hath
charitie in earth to theye bre
thren, nor to god of heuen, and
they bare this potte into the
lande of Synear, that is to say
into the lande of Senche (that
is) hell. For there is Senche in
reds

Rede of Swete Smellynge. Beware that thou go not with this pot nor with the woman theri i any case, take hede that thou not mary with her. For then ye must be both one. This is that lecherous womā ful of fleshy delytes, with whom kinges & marchantes haue comitted lechery here in earth, & with her vertues they haue ben made synne, whose dānation is wrytten in the booke of reuelations of saint Iohn by these wordes In one daye shall her plagues come, Death sorowe, and hunger and syer shall byenne her. For stronge is God that will aneige him on her. The kinges of the earth that haue done lechery with her, & haue lyued in her delytes. When they shall se the smoke of her byenning, shall stande a farre of wepyng & waylyng, yea cryenge alas, alas, that

that greates citle that was clo-
shed with pisse, purple & hyasel
& ouergilt with gold & prierous
stones & pearle, for in one houre
all these greates richesse shall be
destroyed. The whiche sayeth that
shalbe dāned with her. we haue
erred fro the way of truth, & in
the lyght of ryghtwysenes hath
not shyned vpon vs, & the wyse
of vnderstanding hath not risē
to vs, we haue bene made wea-
ry in the waye of wychednes &
of lustes & haue gone the harde
wayes, but the waye of truthe
we know not, what hath pride
profited vs, or the beke of our
eyches, what hath it broughte
vnto vs? All is gone as a Ma-
dome of deathe & we can now
shewe no maner of holynes to
our hymned. In our wychednes
we be wasted awaye. Turne
therfore I counsel the how thou
shalte giue a rekenyng of, thy
D. daye.

dayly wyke when he shall say.
Redderationē vili catiōis tue.
Che. ii. part of this sermon.
Ere shulde be asked how
hast thou governed, thy
wyfe, thy chylde & seruantes
hast thou brought the vp aft. r
the lawes of god & cōtinued the
there in as moch as lye th in thy
power but yf thou hast brough
the vp after an other waye, or
suffred them to go at theyr own
wyll. thiike not but thou muste
gyue accomptes therfore, when
shalbe sayd, redderationē vili
catiōis tue. But & if thou wille
auoyde all the streasse & hard ac
cōptes. I counsell the what soe
uer thou be, to sal & cleaue vnto
the mercy and goodnes of god
throughe Chyistes demerites,
with a iuely faith & repenting
herte of thine iniquities. And
nowe therfore beware of thy
lyfe in tyme past. & amede, And
yf

if thou do not, & that in tyme.
who shall graunt the pardone &
release of this thy accomptes.

In this second part, with
the helpe of god, I wyl
shewe fyist, who shal call be to
this rehenyng. Secondly be
fope who we shal reke. Finally
what punishmet shalbe to, the
that be founde false seruantes &
wicked. What reward shalbe gi
ue the that be founde faithfull &
true seruantes. For the fyist tyme
shal know that ther be two iu
gements, the fyist anone after
the departing of the body & the
soule which is aprouer dome
wherof speake hys wher i his gos
pel. The second dome shalbe
anone after the generall resur
rection, & that shalbe vniuersal
& of this speake hys saint mathew Mat. 27
To the first shal every man be
called one after another, as
the worlde passeth. To the ii,
shal

Shall we come all together to
the twinkling of an eye. To the
i. me Maibe called by iij. coners
oꝝ sergeantes. The fyrste is sick-
nes, the. ii. age, the. iii. death.

The fyrste warneth. The second
chasteneith, & the thirde taketh.

This is a kyndlye oꝝ dye but so
eyne is called vnkynndlye. For
some dye, that neuer will what
was sickness, nor age, as chyl-
dren that be suddenly slain. And so
me, yea & the moost parte now
adays that dy. depe before their
pure & naturall age of death.

Wherefoꝝe I say, that the syll,
that calleth vs to this especial
iudgement, is specknes, & this is
double, for some is sicknesly at
foloweth all mankynde, for that
euery man hath it. And some

is sickness, that some men haue
but not al, yea, the. i. specknes is
double, for some is wythin, in
the myddell of the soule & som

is without in the febleness of
the bodye, that nedes muste be
destroyed, in whom continuance
of tyme, himselfe, is cause of
corruptiō. As the Philosopher
saith that there be febleness in **Notet**
sicknesses. Now may a mā se here
by that though a mā shut out of
his house, (that is hys heart) all
maner of worldlye and fleshye
thoughts yet with al that euer
he cā do shal he chātly suffice to
thinke onelys on God, the space
of a pē nē whyle. But some
other thought of thinges that
be passyng, entreth into the soule
and dyaweth her from the con-
templation. But Oh good god
what a sickenes is this, & heuy
burthen, vppon the sonnes of
Adā. That on the foule mucke
and dounge of the worlde, we
can thinke longe ynoughe: but
on the Lorde whome the soule
shulde haue most delectatiō by,
we

We can not thynke so lytle a
space, but that the cockle wyll
entre amonge the wheate. Of
this syckenes spake, S. Paule
whē he sayd, I se an other law
in my mēbres, rebellige against
the law of my spīte & takyng
me to the law of sīne. So that
it fareth by vs as it doth by a
mā that wolde lōke & dfastye
agēst the son & can not endure
lōg for nothyng, & yet for no de
fant that is in the sōne, for it is
most cleare in him selfe, & so by
reasō best shalde be sene, but it
for the febleness of mans eyes.
Ryghte so sythens Adam our
spīte father was putte oute of
Paradyse, all hys of spryng
have bene thus syche, as the
Prophet sayeth. Our fathers
have eaten a bytter grape, and
the teeth of theyr chyldren be
waxen an edge. The seconde
sickenes, that is cōmyng to al
man

se. 1.

se. 2.

makyn, cometh of feblenes of
body, as hunger, thyrste, colde,
heate, sorow, werynes, and ma
ny other, as Job sayth, I man **Job. 14**
that is bozne of a womā lyuig
a lytle tyme, is fylled with ma
ny miseries. But there be o
ther syknesses that cōe to som
men, but not to all, as Leppe
Dallse, feuers, dropsey, blind
nes, & many other, as it is said
to the people of Israel, in scrip
ture. But yf thou kepe coma
dementes, that be writtē in the
booke of lyfe, I shall encrease **Dentro**
thy sorowes & the sykkenes of
thy frede, great sykkenes & lōge
abydynge, most euyls, & alwaye
cōtinuynge. And ye shall vnder
stande, that god sendeth suche
sykkenes, otherwhyle to good
mē, & tōtymes to the wylle. To
good men God doth it for two
causes, & that I sayde of syke
nes, I wold it to be vnderstōd
of

of al maner of tribulatiō. The
first cause, for that they shulde
ever knowe, that they haue no
infectiō of the selfe, but of god
onelye and to encrease in mekes-
nes. Of this sayth Paule. Let
the greatnes of exultation, lyft
o; exol me vp into pride to me
is given the prycke of my flesh
the angel of Mathanas to smite
me on the neck wherfore I ha-
ue thus prayed god that if
shuld go fro me, & he answered
vnto me my grace is sufficient,
for the vertue is fulfilled i sick-
nes withi thus saith the glose
The sed arying Job, to be tēp-
ted, was hard, & not the apostle
aryng hys rēptatiō to be remo-
ued, god herd hi that shulde be
dāpned, & he hard not him that
he wolde saue. Also god sedeth
saintes ostentymes sycknes, &
psecution, to geue vs synfull
wretches, esūptio of paciēce, for
ye

¶ If he shuld suffer his saintes to
have suche tribulation in this
world, & thake hi therof muche
more we wylche, that god ha
th send to, not a hundreth part
of this sorow, shuld bere it me
kely. Withes we have deserved
a thousande tymes so moche as
they have, wherof as we rede
of Jobi, that on a daye as he
was wery of buryenge of poore Jobi, 2.
men, the whiche shulde els have
ben vnburied, and have bene
eaten of houndes, and foules,
as the Carrien of other vnera
sonable beastes, as he for wea
rynes was layd to reke (tho
rowe the sufferance of God)
the swallowes that bydde as
bone, in the house made ordure
and donged in his eyen, where
by he waxed blynde. This is
wrytten, that god suffered this
temptaciō to come to hym, for
an ensample of paciens to all
them.

the that cam after. And so was
also the temptatiō of holy Job
and thoughte Choby frome his
chyldehode euermore dyd dread
God, and kepe his comaundes-
mentes, yet was he not agree-
ued agaynste god, though that
the myscheuous blyndnes fell
to him, but vnmenueably dwel-
led in the dyde of god, thankig
hym all the dayes of his lyfe.
Also here scripture expresselye
saith that god suffred that holy
man to haue this sykenes to gi-
ue othyr that come after hym,
an ensāple of patience. And als
so sometyme god sendeth syche-
nes & tribulatiō to wycked mē,
& that for, ii. causes, ffirste for
that they shulde loue God, and
leane theyr synne, as it is wryt-
ten. Theyr sycknes are multis-
plyed, and after they hasted to
Godward. For we se oftē mē
sycknes know theyr God, thas
newe

eruet wolde haue turned to
him while they were houle. Also
god sendeth sicknesses often to a
gaile other me, lest they shoulde
folowe their sinne. As the Cyth-
nes of Antioche, whome God
smote with such a plague that Antioche
was smitten scattered out of his bo-
dy he being alive. And the sick
was so great, & foule that his
freendes were wery therewith &
might not suffre it, yea at length
he myght not abyde his owne
stench, & the began he to know
hym selfe, & saide, it is ryghtful
to be subiect to god, and a mor-
tal man not to holde him equal
with god. And the sorye saithe
he asked mercy of god, of whiche
he coulde none haue, & he made
a vow to God, that he wolde
make the Cytye of Ierusalem
free & the Iues as free, as the
me of Athens, & that he wolde
honoure Goddes Temple with
precious

precious stones, & also array &
multiplie the holy vessels, and
synde of his owne lades the co
res & expences pertaining to the
sacrifice, & that he wolde becom
a Jewe, & go ouer all the lande
preaching gods lawe. And yet
god gaue hym no mercy for no
ther was there in hi contrition
nor repetaunce that spronge of
faith, but of odious payn. For
what was in hi to forsake his
wickednes, whē he was unable
to do good or euell. And by this
degeance that god toke on this
kpng, shuld mē se what it is to
be desobedient to god. Also it is
to be take heed, that whē speks
one cometh ever it sheweth that
the patiēt is mortall, & that he
shal nedes dye, & though he may
escape this sickness, yet can he
not eschewe death. And so he
muste nedes come to the reche
nyng. The seconde manner
that

The les
cond Com
uer.

that shall call to this peculyer **Diopea**
iudgement is age and feblenes, sies of
whole properte is, althoughe death,
hetary with the, he wil not lene
the, tyll he hath broughte the to
the gubet that is deth. But there
be many though they haue this
souer with the, yet they take no
hede, he seth how his heed ho:
reth, his back croketh, his bryth
stinketh, his teth falle his syght
failes, his cares ware heuie to
here, what meaneth al this, but
that age sopneth the to the doe
but what moze madness can be
the a mā beyng called a diauol
to so dyedfull a rehenig where
except he answer well, he for:
saketh both body & soule to dis:
praitis for euer, yf he se a lytle
myth, by the way, he forgetteth
who hath hi by the sleue. So
doth he that is strickē with age
& hath so great pleasure in this
woydes welth, that he forget:
teth

eth whether he is away. Here
foze saith a holy doctour, that
amongest al the abusios of the
worlde moſte is of an old man
that is oſtinate, for he thinketh
not of his oute goinge of thys
worlde nor of hys paſſyng into
the lyfe to come, he heareth the
meſſengers of deſth but he bele-
ueth the not, & the cauſe is, for
the thys fold corde, that ſuch an
olde mā is bound with, is harde
to breke this corde is coſtom,
that is of the plattes, which be
ydle youth, vnhoneſt ſpeache, &
wicked dede. The which if they
grow with a mā fro his child-
hode vnto mān age, they make
a thys fold corde to bynd holde
mā in cuſtome of ſynne. Here-
foze ſaith Eſay, breke the bon-
des of ſyn. Thiike therfoze who
ſouer that thou be, that art this
ſoned, thou caſt not eſcape, but
y^e thou muſt make thy rekenig.
The

Eccl.

The thyrde soner to his recke
nyng is deth, and his conditiō the thyrde
is that, come he first or come he sonner.
last, he spareth neither poore nor diffinitio
rych, aged nor yong nor hē fea moztis,
reth no threathnyng, he takethe
heede to no prayer, nor of anye
gyft, nor graunteth any respite
but without delay, he bringeth
forth mā to iudgemēt. Therfor
sayerh **S.** Austen well ought e- **Augustis**
uery mā to dyede the daye of **aus.**

deth for I what estate serue
mans last day fyndeth hī whē he
goth out of this world i the sa-
me estate it bringeth hī to his
iudgemēt. Therefore saith the
wise mans to hys sonne,
Sonne thinke on thy last daye
and thou shalt neuer synne.

Nowe remēbre that thou shalt **The day**
reke for thy dayly wyke. I said **of iudge-**
also, that there was an other **ment.**
daye of iudgemēt to the which
all mē shall come togyther i the
stewhpyng of an eye, and this

Maibe vniuersall. And lyke as
 to the other, every mā Maibe cal
 led with thye sōners, so to this
 iudgemēt all the world Maibe
 called with thye general sōners
 & right as other thye messengers
 shewe a mans ende, so do these
 messengers till the end of the world
 The first is the worldes sickness
 The.ii. is his age, & feblenes, &
 the.iii. is his end. The sickness
 of the world, thou shalt know
 by charitie waxing cold, & his
 age and feblenes, thou shalt
 knowe thy tokēs fulfilled, & his
 ende thou shalt knowe, by An
 tichristes pursuing. First I say
 thou shalt knowe the worldes
 sickness, by charitie waxing cold
 Clerkes that do wyte on na
 turall thinges saye, that the bo
 dy is syke, whē that his hēd
 the heat is to lytle. or when it
 is to much, The sythens vnder
 stande as thus, that all men is

to know
 the worl
 des sick
 nes.

as one body, whose kyndlye or
naturall heate is charitie, that
is loue to god, and loue to the
neighbour, vnnaturall or vn-
kyndely heate, is lustfull loue
to other creatures. whē there-
fore thou seest, that the loue of
me to godward, & to their ney-
bours is, colde, lytle & faine,
& the loue to worldly thinges is
great and feruent. Then know
thou wel, that vnkindely heat
is to great & vnkindly heate is
to lytle. That this is a know-
lege of this sickenes. I maye **Mat. 23**
proue by christes auctorite, for
he him self gaue this as a sign
drawynge to the ende of the
world, for that the wyckednes
shal be plenteous, charitie shal
waxe colde, Therefore whē þ
seest charitie thus litle set by, of
þ world, & wyckednes increase
because the worldly thinges be
moost set by & loued, know wel,
E. i. that

þ the world & his welth passes
& that this comre is come. And
thus saith Capnte Paule, wit
thou well, that in the last dayes
shall come perillous tymes, &

.**Tim.**.) there shalbe men louynge them
selues (that is to saye) theyr bo-
dyes, & all thingis belongynge
thereto, couetousnes bozne by
in pryde, vnobediente to þ fa-
ther & mother, felowes wth oute
affectiō, wth out peace, blamers,
vnecontinēt, vnmplde, withoute
benignitie, traytours, rebelles
swellyng, loners of lustes more
thē of god, hauyng a likenes of
petr, more then the vertue ther
of, & these s^hall þ, w^hē thou seest
the people of such fashiō, know
thou well, that the fyrste sōner
warneth al the world, that the
daye of rekeninge draweth to-
warde. The secōde sōner that
shal warme al the world, is the
age of the world, & this sheweth
tokens

tokens fulfilled all readye, but
I knowe well, that we be not
sufficient to knowe the tymes,
that the father hath put in his
owne power, to shewe certayn-
ly, the day, the yere, or the houre
of iudgement. This knowledge
was hedden fro the very Apo-
stles of Christe, & also fro chy-
lles manhode as to shewe it vs.
Nevertheless we may by aucto-
ritie of scriptures, & reasons,
& expositions of holy men, well &
openly shew þ this day of wrath
is nygh. Lett any man say in his
heart, as it is written of a rich
man a foule bellye server, that
sayde I wyll gather all my fru-
tes & my goodes, & I wyll saye
to my soule, soule þ hast moche
goodes layde vp in store, for Luke. 12
mannyeres, take thyne ease,
eate and drynke, & be merre. I
shall shew you that this day is
at hand, but how nygh I can not
say

say, no; wyl not. For yf Dauid
 .Coz. 10 sayde now for a. M. .ccc. yere
 & moze past, we be those to wh^o
 shendes of the worlde be come
 moch moze may we say yf I came
 that he so moche nere the ende
 the he was Also. S. John Chri
 stosome sayth. Thou seest dark
 nes ouer all & why dost thou
 that the day is at an end. First
 on the valleys is darknes whē
 the daye draweth downwarde
 whē therfore thou seest the val
 leys darke, why doubtst yf whe
 ther it be nere nyght or no. But
 yf thou se the sunne so lowe y
 darknes be vpo the hylls thou
 wylt sayd outbles yf it is nyght
 Ryght so yf thou se in the secu
 ler men, that darknes of synne
 begineth to haue the maystrye,
 it is a token that the world en
 deth. But when thou seeles
 picesse, that be put in the top
 of suffraunce of spiritual dig
 nite is

Chri
 stosome.

A ppropie
 similitu
 de;

astie, & that shulde be as hylls
amongest the cominalte of the
people in perfyte luyng, that
darkenes of syn hath gotte the
hypperhand of them, who doub
teith but þ the worlde is at an **Joach**
ende. Also **Abbas Joachi** in þ in
expositiō of **Ieremy** saith, that
from the yere of our lord. **M**,
L. al tīmes be to be suspected
& we be past this suspect tyme
nyghe two hundred yeares.

And mayde yldegar, in þ boke **Mayde**
of her prophesies, yf it be lesfull yldegar
to grue them credite, in þ thyrd
parte she. xi. visiō and seuētye
chapter, moneth this reason.
Ryght as in the seven thousand
yeres the worlde shall passe,
and as in the syxth daye man **Adurt**
was made and fourmed, so in
syxe thousande yeares, he was
brought agayne and reformed
and as in the seventh daye, the
worlde was ful made, and god
rested

tested of his workynge, so in se
ueth thousand yere, the nūbre of
them þ̄ shalbe saued, shalbe ful
fylled, & then shal þ̄ sayntes bo
dy rest in bodye & soule. If then
it be so as it seemeth by thys
maydens wordes, þ̄ seuē thou
sande yeres in passynge, of the
worlde accord to þ̄ seuē daies
in makig of it. Let vs se what
it wanteth, þ̄ these seven thou
sande yeres be not fulfilled.
For yf we nūbre the yeres frō
the natiuitie of Christe, to the
yeres frō the begynnynge of the
worlde, to Christes commynge
folowynge, the mynd of Iustin
Bede, Oigene, & the perfectest
doctours teaching on this mat
ter. It is passed nowe almost
— fyve thousande, and fyve hun
dred yeres, as it is open in a
boke called Speculum iudiciale.
So it foloweth þ̄ this daye
is more then halfe gon, yf we
shalde

August
us

Mulde g ioe credde to this may
benn reason. But if we leane
to the goſpell of Matthew, we
ſhal ſynde þ the diſciples axed
of Chriſt theſe queſtions. Firſte
what tyme the cite of Jeruſa-
lem Mulde be deſtroyed. The
ſeconde, what tokens were of
his coming to iudgemēt. Thied
what ſigne Mulde be of the ende
of the worlde. And Chriſt gaue
no certen tyme of theſe thinges,
whē they Muld fal, but he gaue
the tokens, by the whiche they
myght know when they drew
neare. To the firſt queſtion of
the deſtruction of Jeruſalem,
he ſayed when the Romaynes
come to beſeige þ cite, the ſone
after it ſhall be deſtroyed. And
as to the ſeconde & the thyrde,
he gaue them many tokens, as
were theſe, that realm, ſhal riſe
agaynſt the realme, and people a-
gaynſt the people, and that there
Mulde

Mat. 24

Nota.

See the opening of these scales
is declared the state of the church
the, from the tyme of Christ to
be ende of the worlde. The. iiii.
first scales shewe the estate of
the church, fro the time of christ
to the tyme of Antichristes ap-
pearyng, and his foregoers, the
which is shewed in the openig
of the other scales: The open-
ing of the fyrste scale, telleth
the state of the church in the
tyme of preachyng of Christ
and his apostles. For then the
first beast that is a Lyon, gaue
his royle, that betokeneth the
preachers of Christes resurrec-
tion, and his ascension. For
then wente out a whyte horse
and he that satte vpon hym had
a bewe in his hande, and he
wente forthe ouercomynge to
ouercome. By this whyte horse
we vnderstande the cleane lyfe
and conuersation, that those
pica

The y. &
scale,

Expositi

preachers had, & by the bowe
they true preaching, pryncing
forow of repentaunce, in mens
hartes for their synnes with-
out flattering. They went out
of Jewrye that they came of,
wynning and ouercoming some
of the Jewes, & made them to
leauē the trust they hadde in
tholde lawe, & to beleue in Ieſu
Christ & folowe his teachinge
and they went out to ouercome
the paynens, shewynge to them
that they ymages were no god-
des, but mans worke vnnyphe-
ste to saue the self, or any other
drawynge the to beleue of Je-
su Christ God and mā. In the The. 2.
openynge of the seconde scale, scale,
there cryed a calfe, whiche was
a beaste woulde to be slayne, &
offred to god in the olde lawe.
This sheweth the state of the
churche in the tyme of martirs
that for they redfast preachig Exposit
and tlo.

and for the trouthe of goddes
worde shede theyr bloode, and
that is betokened by the redde
horse that went out at the ope
nyng of this scale, and this es
tate began at Nero the cursed
Nero.
Constantin⁹ mag
nus,

Sylue:
ster.

The .lvi.
Scale.

Emperour, and endured to the
tyme of Constantyne the great
that endowed the church. In
this tyme many of Christes se
ntiautes, and namely the leaders
of Christes flocke were slayne
and of .xxiiij. Bysshops of Rome
that were before the tyme of
Syluester, the fyrst, I rede but
of foure, but þ they were mar
tyrs. And also in þ time of Dio
clesian the Emperour the perse
cution of Christen men was
so greute, that in .xxx. dayes,
were slaine .xxiiij. thousande me
and women in diuers countre: is
for the lawe of God, The ope
nyng of the thyrde scale, telleth
the state of the church in the
tyme

tyme afheresthus that is figure **Expositi**
ed by the blacke horse for false
vnderstādyng of scripture. For
then cried the thirde beast, that
is a man, for at that tyme was
it nedefull for to preache the my
sterie of Christes incarnation
and passion, agaynst the here
tykes that take amysse these
poyntes. Now christ toke very
mankynde of Mary, he beyng
god as he was before, and his
mother beyng mayde before
after. **The.iiii.**
Seale.
The opening of the fourth
Seale telleth the state of the church
in the tyme of hypocrites, that
be tokened by the pale horse, the
be signes of perauice withoute
foith, to blinde the people. And
he that sat vpon the horse, his
name was death. For they slee
goostly them that they lede and
teache to God by other wayes
then by christ. And hel foloweth
them, for hell receiveth those the
these

the fifth
scale,

The.6.
scale.

these men deceyue. At that time
shall it be nede that the fourth
beaste, that in the Eagle flyeth
hygher of all fowles, make his
crye, to raise vp the gospel, and
to prayse goddes lawe aboue
al other, lest mennes wytte and
their traditions, treade downe
and ouergrow the lawe of god
by enfourmyng of these hypo-
crites. And this is þe last estate
that is of Malbe in the church
before the commyng and cleare
appearynge of the great mem-
ber of Antichrist. The openyng
of the fyfte scale. Sheweth the
state of the church, that then
shall folow. And the desyre that
the folowers of goddes lawe,
shall, haue, after the ende of
this worlde, to be deliuered of
this woo. The openyng of
the fyfte scale. tellerh the state
of the church, in the tyme of
Antichristes tynnes, whiche
estate

estate ye may knowe to be whē
ye be fulfilled, that saynt John
prophecyed to fall in the open-
nyng of this scale, where he
sayth. After this I sawe foure an-
gels standyng vpon foure cor-
ners of the earth holdyng the
foure wyndes & they blow not
vpon the earth vpon the sea, nor **Notes**
vpon the trees. The. iiii. angels
be the nombre of all the deuyls
ministers that in those dayes,
to do their maister pleasure,
shall stoppe the foure wyndes,
that be the foure Gospels to be
preached, & shall let the brethe
of the holpe goos to falle vpon
men, that they myghte moune
for their synne, to amende theyr
lyfe, and also vpon them that
wolde encrease in vertue, and
vpon perfect men, what after **The sea**
this is to come, but that the **ninth**
mysterie of the seventh scale be **scale.**
Reueled, & he come in his owne
person

person, whō Iesu Christ shall
cleaue the breath of his mōthe
whē the sēnde shall shewe the
uttermoost persecutiō that he &
his seruantes can do to Chris-
tians, subiectes, and that Maſbe
p. iii. warnyng. & ſ world shall
haue to come to this last iudge-
mēt. In all this mater. I haue
nought sayde of my selfe, but
of other doctours that be ap-
proued. I sayde also in my ſe-
conde principall that it was
to be knowē, befoze what iuge-
me we must rehen, that is, god, him
selfe, he that seeth all our hedis
& all our thoughtes frō the be-
gyninge of our lyfe to the end, &
he shall shewe there the hydde
thynges of our hertes, openige
to all the worlde the righteou-
nes of his iudgemēt, so that by
the power of God, every mans
dedes shall be shewed to all the
worlde. And so it cometh by the
worde

wordes of saynte John in the
Apocalyps where he see orade
men greate and lytle standyng
in the figure of the thronc: And
bookes were opened. And ano
ther boke was opced that was
of lyfe, the deade men were iud
ged, after the thynges that were
wypten in the bookes after
theyr owne doynges. These
bookes be mannes conscience,
that now be closed, but then
shal be opened to all the worlde
to read therein, both theyr dedes
and thoughtes. And the booke
of lyfe, is Chyestes lyuynge and
doctryne, that is hydde now
to them that shal be dampned,
thorowe theyr owne malyce,
that councel men to folow the
worlde rather then God. In
the firste booke shal be wypten
all that we haue done. In the
oother all that we shulde haue
done. And then shall deade men
f. be

Ex post
tio.

be iudged after those thinges
that be wrytten in the bookes.
And yf the dedes that we haue
done, and be wrytten in the bo
kes of our conscience be accor
dyng to the booke of Christes
teachyng and lpyng the whi
che is the boke of lyfe, we shall
be saved oþerwise we shall be
dampned for the iudgemente
shal be gyue after our woþkes
Ake therefore now what is
wrytten in the booke of thy con
science while thou arte here,
and yf thou fynde any thyng
contraery to Christes lyfe and
teachyng, scrape it oute with
the knyfe of repentance, and
wryte it betere, curmoure thyn
kyng that thou shalte gyue a
rekyng. &c. Also I sayed prin
cipallye that it were good to
know what reward shal then
be gyuen to the wyse seruants
and good, & what to false
and

wordes of saynte Iohn in the
Apocalyps where he seade
men greate and lytle. standyng
in the figure of the thronc: And
bookes were opened. And ano-
ther boke was opned that was
of lyfe, the deade men were iud-
ged, after the thinges that were
wrytten in the bookes after
theyr owne doynges. These
bookes be mannes conscience,
that now be closed, but then
shal be opened to all the worlde
to read thertn, both theyr dedes
and thoughtes. And the booke
of lyfe, is Chyistes purgynge and
doctryne, that is hydde now
to them that shal be dampned,
thorowe theyr owne malycie,
that counceyl men to solow the
worlde rather then God. In
the firste booke shal be wrytten
all that we haue done. In the
other all that we shulde haue
done. And then shal deade men
f. be

Expositio.

be iudged after those thinges
that be wyrtten in the bookes.
And yf the dedes that we haue
done, and be wyrtten in the bo-
kes of our conscience be accor-
dyng to the booke of Christes
teachyng and luyng the whi-
che is the boke of lyfe, we shall
be saved or elles we shall be
dampned for the iudgements
shal be gyue after our workes.
Loke therefore now what is
wyrtten in the booke of thy con-
science whyle thou arte here,
and yf thou fynde any thyng
contrary to Christes lyfe and
teachyng, scrape it oute with
the knyfe of repentance, and
wyte it better, evermore thyn-
kyng that thou shalte gyue a
rekenyng &c. Also I sayed prin-
cipallye that it were good to
know what rewarde shall then
be gyuen to the wyse seruaun-
tes and good, & what to false
and

and wycked seruantes, wher
vpon it is witten, that the **Nota.**
Lorde Iesus Christ shall come
to iudgemente in the same bo-
dy, that he toke of Marye the
virgyn, and the woundes that
he suffered for oure redemption
And all that ever shalbe saved,
sakyng agayne, theyr bodies
cleauynge to the heede Christ
shalbe rauysched mercyng him
in the ayer (as Saynte Paule
sayth) they that shalbe dāpned
lyenge vpon the earthe, as in a
tonne of wyne the dregges by
dethe benethe, and the cleare
wyne houth aboue, The shall
Christ take account of the dedes
of mercy reproboung fals Chri-
sten men, for leauynge thym
vndone, rehercyng the dedes of
mercy and othre paynes that
his true seruantes haue suffe-
red in folowynge hym. Then
shall those, fals seruantes go
with

with the deuill whome they
haue serued, the earthe swallo-
wyng theym into the rubles
fyr, and ryghtfalle men shall go
into euerlastyng lyfe. Then
shalbe fulfilled that is written
i the booke of the prymities. wo
wo, wo shalbe vnto them that
dwell on erth, wo to the paynt
that gaue that wo; whp to deyd
ymages wrought with mans
hande, and to other creatures,
that he shulde haue gyuen to
god that hym made, wo to the
Jewe that trusteth to moch to
the olde lawe, then shall he se
the sonne of Darpe iudgyng
the worlde whome he despyed
and crucified, wo to the fals
chrysten man, that knewe the
wyll of God and fulfilled it
not. Also woo shalbe for the
spynne of thoughte, to she that
hasteth oute of thy herte,
th; sample of God, that is
mynd

and wyched seruantes, wheres
vpon it is witten, that the **Rota.**
Lorde Iesus Christ shall come
to iudgemente in the same bo-
dy, that he toke of Marye the
vyrgyne, and the woundes that
he suffered for oure redemption.
And all that euer shalbe saved,
takyng agayne, theyr bodyes
clearyng to the heede Christe
shalbe caught metyng him
in the ayre (as Saynte Paule
sayth) they that shalbe dāpned
lyenge vpon the earthe, as in a
tonne of wyne the dregges by
deth benethe, and the cleare
wyne houeth aboue. The shall
Christ axe account of the dedes
of mercy reprovyng fals Chri-
sten men, for leauynge theym
vndone, rehersyng the dedes of
mercy, and other paynes, that
his true seruantes haue suffe-
red in folowynge hym. Then
shall those, fals seruantes go
with

with the deuyl whome they
have serued, the earthe (wallowe)
winge theym into the endles
fyre, and ryghtfull men shall go
into euerlastyng lyfe. Then
shalbe fulfylled that is wrytten
i the booke of the prouities. wo
wo, wo shalbe vnto them that
dwell on erth, wo to the payni
that gaue that worship to deed
ymages wrought with mans
hande, and to other creatures,
that he shulde haue gyuen to
god that hym made, wo to the
Jewe that trusteth to moch to
the olde lawe, then shall he se
the sonne of Marye iudgyng
the worlde whome he despyled
and crucified, wo to the fals
chrysten man, that knowe the
wyll of God and fulfylled it
not. Also woo shalbe for the
spynne of thoughte, to the that
haste shutte oute of thy herte,
the famylie of God, that is
mynd

mynde of hys Passyon, holpe
contemplatiō of his goodnes,
and memoire of his benefytes
and thākes therfore, and haste
also excluded mekenes, petye,
gentylnes, &c. And haste made
thyn herte a howse of swyne,
and a denne of theues, by un-
cleane thoughtes and delytes.
As thou here haste shutte God
out of thy herte, so shall he shut
the out of heuen. Thou haste
harboured the company of the
fende, & with hym in hell thou
shalt euer abyde, wo also shall
be for the synne of speache, for
that thou couldeste not open
thy mouth, for foule and syn-
nyng synne, to prayse God in
the felowshyppe of sayntes.
Thou haste vled thy speache
vnhonestlye, wth cursyngs,
fraude, decepte, lyenge, forsw-
erynge, scorpyng, and backby-
tyng. For praysynge, comenlye

is not in the mouth of synners
in the which if thou hadde be
kepte thy month cleane, thou
shuldest haue songe in heauen
in the felowshyppe of angels
this blessed songe, Sanctus,
Sanctus, Sanctus, dominus,
deus omnipotens, that is, holpe,
holp, holp art thou Loide god
almighty. Nowe crienge, and
wepyng, thou shalt in the com-
panye of deuyls. Lepe, We, be,
be, quate sunt tenet be, that is,
wo, wo, wo, greates be these
darkenesse, we also shall be for
the synne of wofes. Thou
hast ben proude, thy pryde as
Esaie sayeth, shall be drawen
with the into hell. Thou hast
ben hent with enuy. Through
enuy of the deuyl, death entered
into the worlde, and they shall
folowe hym that be on his side
as Salomon saith. O thou
be styrrid with wrath, and en-
ry

Salomō

mynde of hys Passyon, holpe
contemplatio of his goodnes,
and memoire of his benefytes
and thākes therfore, and haste
also excluded mekenes, petye,
gentlines, &c. And haste made
thyne herte a howse of swyne,
and a denne of theues, by vn-
cleane thoughtes and deuytes.
As thou here haste hurte God
out of thy herte, so shall he hurte
the out of heuen. Thou haste
harboured the company of the
fende, & with hym in hell thou
shalt euer abyde, we also shall
be for the synne of speache, for
that thou couldeste not open
thy mouth, for soule and syn-
nyng synne, to prayse God in
the felowshyppe of sayntes.
Thou haste vbled thy speache
vnhonestly, wth cursyng,
fraude, decepte, lyenge, forswer-
syng, scoynyng, and backby-
syng. For praysyng, comenlye
is

is not in the mouth of synners
in the whiche if thou haddeste
kepte thy mouth cleane, thou
shuldest haue longe in heauen
in the felowshyppe of aungels
this blessed Songe, Sanctus,
Sanctus, Sanctus, dominus,
deus omnipotēs, that is, holpe,
holp, holp art thou Lorde god
almighty. Nowe crienge, and
wepyng, thou shalt in the com-
panye of deuyls. Crye, We, we,
we, quate saint tenebze, that is,
wo, wo, wo, greate be these
darkenesse, wo also shall be for
the synne of woikes. Thou
hast ben proude, thy pryde as
Clare sayeth, shall be drawen
with the into hell. Thou hast
ben bzent with enuy. Through
enuy of the deuyl, death entred
into the worlde, and they shall
folowe hym that be on his side
as Salomon saith. O: thou
be styged with wyath, and eue
ry

Salomō

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er: man that beareth wrath
to hys brother is gylty of in-
gemente, as Christe sayeth in
the gospel of Mathewe: **Mat. 5.**
thou hast bene slowe, and there-
fore dysleale shall come to the
as to a wayfarynge man, and
thy power shall be as of one
vnarmed man, sayeth the boke
of Proverbes. **Prover.** If thou hast
bene lecherous, a glotton, or
a couetous man, know sayeth
Paule that neyther aduonte-
rer, nor vnclene person, that is **Paulus.**
a glotton or a couetous person
shall ever haue inheritaunce in
the kyngedome of heuen. But
fye and brymstone and the spi-
rytes of tempestes, that is, the
fende of hel shall be part of their **Nota:**
peyne. When these dampned
men be in thys woo, they shall
syng thys rusull songe, wyte-
ten in the boke of mournynge.
The top of our hertes is gone:
Our

**Conclu-
yon.**

Our myrrour is turned to woe
and sorrow. The crowne of our
heade is fall from vs. Alas for
the synne that we haue doone.
- But lope, lope and lope, that be
vnto them that be saued, lope
in God, lope all amonge them
selues. And lope one, of another
that be saued, then are they hap-
py. Oh how happye are they
for that they tranayles ben fi-
orshed thoro we christe, whiche
broughte them to so gracious
an'ende. Then are they happye
for that they be escaped the pe-
cylles of the worlde and the
payne hell. Oh howe happye
are they, for the endles blysse
that they haue in the sight of
god. Qui honor & gloria in secu-
la seculorum. Amen.

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ye man that beareth wrathe
to his brother is gylty of sub-
gemente, as Christ sayeth in
the gospel of Mathewe: **Mat. 5.**
thou hast bene slowe, and ther-
fore displease shall come to the
as to a wayfarynge man, and
thy power shall be as of one
vnnarmed man, sayeth the boke
of Proverbs. **Prover.** Or if thou hast
bene lecherous, a glotton, or
a couctous man, know sayeth
Paule that neyther aduour- **Paulus.**
ce, nor vnclene person, that is
a glotton or a couctous person
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the kyngedome of heuen. But
eye and brymstone and the spy-
rytes of tempestes, that is, the
fende of hel shall be part of their
peyne. **Nota.** when these dampned
men be in thys woo, they shall
singe thys rufull songe, wryt-
ten in the boke of mournynge.
The loy of our hertes is gone:
Our